

The Sutra that Transcends the Principle



大樂金剛不空真實三麼耶經

Translated by Chris Bogert

Revised version, notes incomplete, but the translation is fairly well final form.

The Great Enjoyment Vajra Non-Empty True Samaya Sutra

Translated by Amoghavajra

Prajnaparamita Appearance of the True Principle chapter

Thus I¹ have heard:

At one time the Bhagavan², having extraordinarily accomplished all the tathagata's vajra empowerment³ samaya⁴ wisdom, obtained all the tathagata's⁵ jewel crown consecration. By that means is the lord of the three realms⁶. He realized the omniscience of all the tathagatas, the yoga of sovereignty. He is able to make all the tathagata's seals of equally in various actions in the inexhaustible realms of all sentient beings without remainder, completing all desired activities continually in the three worlds at all times. These are the vajra activities of body speech and mind of Mahavairocana tathagata⁷ abiding in the desire realm royal palace of the paranirmitavasavartin heaven⁸. All the tathagata's always traveling there auspiciously give praise in admiration of the great mani jewel palace that is proliferated within by a mix of hand bells and silken banner gently waving in the wind and ringing, Pearl garlands and necklaces of precious stones the shape of a full moon etc.. and with these it is decorated Together with as many as eighty million bodhisattvas, namely Vajrapani bodhisattva mahasattva, Avalokitesvara bodhisattva mahasattva, Akasagarbha bodhisattva mahasattva, Vajrasandhi⁹ bodhisattva mahasattva, Manjushri bodhisattva mahasattva, Sacittotpada-dharmacakra-pravartin¹⁰ bodhisattva mahasattva, Gagamaganja¹¹ bodhisattva mahasattva, Sarvamara-pramardin¹² bodhisattva mahasattva. Together with many other great bodhisattvas they respectfully circumambulated and he explained the dharma, good in the beginning, middle and end thoroughly, the text and its meaning skillfully, purely complete and purified. He spoke explaining all the dharma's purity verse gates.

He said: “The purity of marvelous pleasure verse is the bodhisattva stage¹³; The purity of the arrow of desire verse is the bodhisattva stage¹⁴; The purity of contact verse is the bodhisattva stage¹⁵; The purity

1 The “I” in the esoteric writings is Vajrasattva

2 Lord, honored one.

3 Amoghavajra states this to be the ten suchnesses, the ten dharmakaya and the ten stages of the tathagatas. The five pronged vajra having 5 on top and 5 on bottom.

4 Samaya has many meanings, but generally it means vow.

5 “All the tathagatas” throughout this text refers to the five buddhas of the Vajradhatu mandala.

6 Past, present, future

7 The Dharmakaya, the essence of enlightenment. In tantra dharmakaya is given form to meditate upon. That form is usually Mahavairocana or Samantabhadra. In Japanese Shingon it is Mahavairocana, who is usually the Dharmakaya in Charya Tantra and Yoga Tantra texts. This particular text is said to be Yoga Tantra in practice.

8 Amoghavajra states this heaven is the place of bodhisattvas in the 6th bhumi.

9 I've seen this also translated as Vajramus.t.i

10 Arousal of Mental Transformation to Turn the Wheel of the Dharma

11 Empty Treasury

12 Destroyer of All Maras

13 M; The mundane aspect is the temporary bliss of fulfilled desires, but for the bodhisattva this represents the union of compassion and wisdom. (the “M” is for the group of male verses, because they are represented by male bodhisattvas of the wisdom gate, wisdom being engendered male.)

14 M; From the mundane perspective it is desire for the opposite sex, the bodhisattva has transformed this into the great desire, the aspiration for enlightenment, and thus to help all sentient beings.

15 M; Mundane sense is sexual contact, for the bodhisattva it is the embracing of all sentient beings, and skillful means to

of the bond of love verse is the bodhisattva stage¹⁶; The purity of all omniscient lords verse is the bodhisattva stage¹⁷; The purity of Seeing verse is the bodhisattva stage¹⁸; The purity of pleasure verse is the bodhisattva stage¹⁹; The purity of love verse is the bodhisattva stage²⁰; The purity of pride verse is the bodhisattva stage²¹; The purity of adornment verse is the bodhisattva stage²²; The purity of mental abundance verse is the bodhisattva stage²³; The purity of luminous light verse is the bodhisattva stage²⁴; The purity of bodily bliss verse is the bodhisattva stage²⁵; The purity of form verse is the bodhisattva stage²⁶; The purity of voice verse is the bodhisattva stage²⁷; The purity of smell verse is the bodhisattva stage²⁸; The purity of taste verse is the bodhisattva stage²⁹; Why is that so? The intrinsic nature of all dharmas are pure, therefore the prajnaparamita³⁰ is pure. Vajrapani! If there are those that hear the pure arising verse of the wisdom of the appearance of the true principle until they reach the site of enlightenment, all the hindrances of obscurations, afflictive hindrances, dharma obstructions, and hindrances of karma, even the established vast accumulation (of bad karma) will not make you fall into the hells or other bad migrations. Established grave crimes will be annihilated without difficulty. If you are able to uphold and daily recite it with mental focus, then in this present life you can realize all the dharmas equality in vajra samadhi, in all the dharmas you can obtain omniscience, sensing uncountable pleasures and happiness, by means of the sixteen great bodhisattvas manifestation, to attain the tathagata and the vajradhara stage.”³¹

Then the Bhagavan, realizer of all the tathagata's mahayana samayas, all of the mandala's vajra-holding superior being, who within the three worlds tames and subdues without remainder all goal accomplishments, Vajrapani bodhisattva mahasattva. Desiring heavily to clearly disclose these things therefore with a bright happy subtle smile, with his left hand making the vajra pride mudra³², his right hand holding and throwing the original great vajra, bravely progressing with power he explained the great bliss vajra non-empty samaya mind:



At that time the Bhagavan Vairocana tathagata, again explained the nature of all tathagatas methods of

guide them to the stage of Buddhahood.

16 M; You get the idea in the mundane sense, for a bodhisattva it is the binding to sentient beings out of compassion and to not abandon them to suffer.

17 M; Mundane sense as pride is transformed by the bodhisattva into complete sovereignty in the mundane and supramundane.

18 F; Mundane sense is seeing and desiring; bodhisattva sense is seeing the true nature of great bliss.

19 F; This is the mundane pleasure of touch transformed into love and protection towards all sentient beings.

20 F; Mundane love, transformed into love which resolves to save all sentient beings.

21 F; This relates directly to the male verse mentioned above.

22 O; Mundane adornment transformed to the offering of flowers, which is likened to spiritual awakening to benefit sentient beings. (The “O” shows the group of verses related to offerings.)

23 O; Mundane mental abundance is transformed into the offering of incense, which is likened to enriching the mind.

24 O; Mundane light is transformed into the offering of lamp, which removes darkness to reveal immediate enlightenment.

25 O; Mundane bodily bliss is transformed into the offering of unguents, which is bodily and mental ease with the extinction of passions.

26 S; Mundane form, for a bodhisattva is seeing all objects as pure. (verses on the senses)

27 S; Mundane voice/sound, for a bodhisattva is hearing all sounds as pure.

28 S; Mundane smell, for a bodhisattva is the purity of all smells.

29 S; Mundane taste, for a bodhisattva the purity of all tastes.

30 Perfection of wisdom.

31 This section is stating that all things as they are, are in the enlightened state, showing non-duality. When this is realized these mundane things become, as noted above, parts of the bodhisattva stage. It also is the layout for a mandala.

32 This mudra is made by forming a fist with the tip of the index finger and the thumb touching.

33 Hum – the seed-syllable for enlightenment.

stilling the mind, giving rise to complete enlightenment, the wisdom of appearance of the true principle, he said, "Vajra equality is complete enlightenment because great enlightenment is vajra solidity³⁴; The equality of goals is complete enlightenment, because great enlightenment is the one goal's benefit³⁵; Dharma equality is complete enlightenment, because great enlightenment is original purity³⁶; All activities are equally complete enlightenment, because great enlightenment is all discriminations non-discrimination nature³⁷. Vajrapani! If there are those who hear these four arising dharmas, reads and uphold them, even if there occurs uncountable grave crimes, certainly they will transcend all negative rebirths up to sitting immediately in the site of enlightenment rapidly being assured of attaining unsurpassed correct enlightenment."

Then the Bhagavan like that finished the explanation, desiring heavily to clearly disclose that for this reason with a bright happy subtle smile, holding the wisdom fist mudra³⁸, he explained all the dharmas self-nature of equality mind:



Then Sarva-dusta-vinaya Shakyamuni tathagata, again explained all the dharma's equality, the supreme conquest arising wisdom of appearance of the true principle. He said, "Desire is without the nature of conceptual proliferation therefore, hatred is without the nature of conceptual proliferation; hatred is without the nature of conceptual proliferation therefore, delusion is without the nature of conceptual proliferation; delusion is without the nature of conceptual proliferation therefore, all dharmas are without the nature of conceptual proliferation; All dharmas are without the nature of conceptual proliferation therefore, you should know the perfection of wisdom is without the nature of conceptual proliferation. Vajrapani! If there are those who hear this appearance of the true principle, uphold to read and recite it, even if it is established that they have harmed all sentient beings in the three worlds, will not fall into bad migration, causing them to be tamed and subdued therefore, they quickly realize peerless correct perfect enlightenment."⁴⁰

Then Vajrapani the great bodhisattva, desiring heavily to clearly disclose this, for this reason, he held the Trailokya mudra⁴¹, with his lotus flower face he subtly smiled and knitting his eyebrows with an ardent look with sharp teeth, manifest the body of abiding in the characteristics of one that subdues by force, explained the Vajrahūmkara mind:

34 Amoghavajra relates this to alaya-vijnana, the store consciousness and the purifying of consciousness at the most basic, subtle level: Through the Tathagatas' pure alaya in the yoga of the *Wisdom of the Great Mirror*, one attains to the hard/compact samadhi without defilements, able to purify the subtle passions at the stage of beginningless ignorance.

35 The key point here is that manas in its purified state, being free from the divisive and defiling notion of separate ego, becomes capable of forming the basis for unbiased love towards sentient beings, and is thus devoid of prejudiced preferences and capable of bestowing benefits freely and equally. *Wisdom of Equality*

36 The Tathagatas' pure mental function gives the yoga of the wonderful wisdom of discriminating in contemplation, and the attainment of the purity of the original nature of all dharma, and makes the Bodhisattvas capable of turning the unsurpassed wheel of the Teaching in the pure and wonderful land of the Buddhas.

37 through the Tathagatas' taintless five sense consciousness, it furnishes the yoga of the Wisdom of Action and manifests the transformation of the three functions; in the pure and wonderful land of the Buddhas or the tainted mundane world, he abides naturally and without discriminations, performing the deeds of Buddhas and of sentient beings.

38 如来拳印 This mudra is created by the left hand creating a fist with the index finger straight and the thumb tucked in, the index finger is held by the right hand with the tips of the thumb and index finger touching the held left index finger.

39 ah: The mantra/seed syllable containing the four wisdoms noted above.

40 This section deals with overcoming the three poisons, desire/greed, hatred/anger, and delusion/ignorance. They are transformed into Great desire, great wrath etc... Great Desire is the resolve to save innumerable sentient beings, Great Wrath is the resolve to subdue and gather sentient beings, set in their ways and difficult to transform...

41 Subduer of the three worlds mudra. Cross your arms palms down linking your pinkies, holding your middle and ring finger to your palms with your thumbs and extending your index fingers slightly bent.



Then the Bhagavan Svabhavasuddha Tathagata, again explained all the dharmas equality Avalokitesvara wisdom seal that gives rise to the wisdom of appearance of the true principle. He said, "All mundane desires are pure therefore, then all hatred is pure. All mundane impurity is pure, therefore, than all sins are pure. All mundane dharmas are pure therefore, then all sentient beings are pure. All mundane wisdom is pure therefore, then the perfection of wisdom is pure. Vajrapani! If there are those that hear this appearance of the true principle, uphold and recite it, suppose they abide in all desires, yet like a lotus flower is unaffected by all external defilement or impurities⁴², they will quickly realize unsurpassed perfect enlightenment."

Then the Bhagavan Avalokitesvara the great bodhisattva, desiring heavily to clearly disclose for this reason with a bright happy subtle smile, creating the power to open the lotus flower, he contemplated that desire is undefiled, and explained all beings various forms mind:



Then the Bhagavan Sarvatraidatukadhipati Tathagata again explained all the tathagatas water consecration wisdom storehouse, the wisdom of appearance of the true principle. He said, "By means of the conferring of the water consecration, then you can obtain the stage of the three worlds dharma king; Because of the goal's benefit of conferring, you will obtain the fulfillment of all wishes. Because of dharma conferring, you will obtain all complete dharmas; Because of the conferring of necessities, you will obtain the enjoyments of all body, speech and mind."

Then Ākāśagarbha the great bodhisattva desiring heavily to clearly disclose this for this reason, with a bright happy subtle smile, with the vajra jewel garland around his head explained all the water consecration samaya jewel mind⁴⁴:



Then the Bhagavan Sasvata-sarvatathagata-jnana-mudra-praptasarvatathagata-mustidhara Tathagata, again explained all the tathagata's wisdom seal empowerment of the wisdom of appearance of the true principal. He said, "Holding all the tathagata's body seals, you become all the tathagata's bodies. Holding all the tathagata's speech seals, you obtain all the tathagata's dharmas; Holding all the tathagata's mind seals, you realize all the tathagata's samadhis. Holding all the tathagata's vajra seals, you accomplish all the tathagata's body, speech and mind activities greatest siddhis. Vajrapani! If there are those that hear this appearance of the true principal, uphold and recite this with mental focus, they will obtain all omniscience, all knowledge, all activities, all accomplishments, obtain the vajra nature of body, speech and mind, all siddhis, and quickly realize unsurpassed perfect enlightenment."

Then the Bhagavan, desiring heavily to clearly disclose this, for this reason with a bright happy subtle smile, holding the vajra fist great samaya mudra⁴⁶, explained all the solid vajra seal siddhi samaya true

42 The lotus flower grows from the mud (impurity), but raises out of it and is pure.

43 hrīḥ: Is said to represent the attitude of shame for committing bad acts, which are not extinguished and helps prevent future unwholesome acts, and encourages positive acts.

44 At this point form a mudra by placing your palms together with fingers interlocked, the thumbs side by side and the index fingers touching at the tips and slightly bent.

45 trām

46 Hold both hands at chest level crossing right over left. Both hands form fists with the thumbs tucked inside. The right

self mind:



Then the Bhagavan Sarvadharmaprapanca Tathagata⁴⁷ again explained the revolving wheel of characters wisdom of appearance of the true principal. He said, "All dharmas are empty, because they are bound together with the lack self-nature; all dharmas are without characteristics, because they are bound together with the absence of the nature of characteristics; all dharmas are without wishes, because they are bound together with the nature of wishes; all dharmas are radiant, because the perfection of wisdom is pure."

Then Majushri the youthful one, desiring heavily to clearly disclose this for this reason with a bright happy subtle smile, by means of his own sword swung and cut all the tathagatas, he then explained this perfection of wisdom's greatest mind⁴⁹:



Then the Bhagavan Sarvatathgata-cakrantargata Tathagata, again explained entering into the great wheel wisdom of appearance of the true principal. He said, "Enter the vajra equality, then you have entered into all the tathagata's dharma wheel. Enter the equality of goals then you have entered all the great bodhisattvas wheel. Enter all the equality of dharmas then you have entered the subtle dharma wheel. Enter the equality of all actions, then you have entered all the activities wheel."

Then Sacittotpada-dharmacakra-pravartin the great Bodhisattva, desiring heavily to clearly disclose this for this reason, with a bright happy subtle smile, rotating the vajra wheel, he explained all the vajra samaya mind:



Then the Bhagavan Sarvapuja-vidhivistarabhajana Tathagata, again explained all the offerings greatest arising wisdom of appearance of the true principal. He said, "Arouse bodhicitta then make extensive offerings to all of the tathagatas. Rescue all sentient beings then this is making extensive offerings to all the tathagatas. Uphold the marvelous canon then this is making extensive offerings to all the tathagatas. The perfection of wisdom, uphold and recite it, write it and teach others to write it, think upon it with meditative cultivation, and make various and sundry offerings to it, then this is making extensive offerings to all of the tathagatas."

Then Gaganaganja the great bodhisattva, desiring to clearly disclose this for this reason with a bright happy subtle smile explained all activities, the non-empty samaya all vajra mind:

hand on top is facing down and the left hand under is facing up.

47 ah

48 Another name for Manjushri

49 At this point you should form a mudra by holding both hands in front of you forming fists with the thumbs tucked in and the index fingers tips pushing against the thumbs second joint.

50 am

51 hum

ॐ⁵²

Then the Bhagavan Sarvavinaya-samartha Tathagata, again explained all the taming and subduing wisdom storehouse, wisdom of appearance of the true principal. He said, "All sentient beings are equal, therefore wrath is equal. All sentient beings have discipline, therefore wrath is discipline. All sentient beings have the dharma nature therefore, wrath has dharma nature. All sentient beings have vajra nature therefore, wrath has vajra nature. Why is this so? All sentient beings are tamed and subdued, then this is enlightenment.

Then Sarvamara-pramardin the great bodhisattva, desiring heavily to clearly disclose that for that reason with a bright happy subtle smile with a vajra yaksa form, holding a vajra fang induced fear in all the tathagatas, and explained the vajra wrathful great laugh mind:

हः⁵³

Then the Bhagavan Sarvadharmasamata-pratisthita Tathagata⁵⁴ again explained all the dharmas samaya's greatest arising is the wisdom of appearance of the true principal. He said, "All is sameness therefore, the perfection of wisdom is sameness. All is the nature of benefit therefore, the perfection of wisdom is the nature of benefit. All is the nature of dharma therefore, the perfection of wisdom is the nature of dharma. All is the nature of action, therefore the perfection of wisdom is the nature of action. Know it to be thus."

Then Vajrapani entered into all the tathagatas and bodhisattvas samaya empowerment samadhi and explained the all non-empty samaya mind:

ह्रूं⁵⁵

Then the Bhagavan tathagata⁵⁶ again explained all sentient beings empowerment wisdom of appearance of the true principal. He said, "All sentient beings have tathagata storehouse, because Samantabhadra bodhisattva is all of us; All sentient beings have vajra storehouse because of the vajra storehouse consecration; All sentient beings have the marvelous dharma storehouse because they are able to transform all words and speech; All sentient beings have karma storehouse because they are bound together with that which makes and that which is made."

Then the outer Vajra section, desiring to clearly disclose this for this reason, with a happy delighted voice explained the vajra omniscient self truth mind:

त्रिं⁵⁷

At that time all mother goddesses⁵⁸ paid homage to the Buddha's feet, then offered the hook that summons and brings in, to be able to kill (evil) and accomplish the samaya true mind:

52 om

53 hah

54 Another name for Samantabhadra

55 hūm

56 Referring to Mahavairocana

57 tri

58 The cbeta version and sat db version differ here, in the sat db it says: 七女母天, the seven mother goddesses.



At that time the three Madhukara deva brothers⁶⁰ paid homage to the Buddha's feet, offering up the true mind mantra:



At that time the four sister goddesses offered up the true mind mantra:



Then the Bhagavan Anantaparyatanistha Tathagata, desiring to empower this teaching causing it to ultimately complete, therefore, again explained the equality of vajra arising wisdom of appearance of the true principal. He said, “The perfection of wisdom is uncountable therefore, all the tathagatas are uncountable; The perfection of wisdom is limitless therefore all tathagatas are limitless; All dharmas are of one nature therefore, the perfection of wisdom is of one nature; All dharmas are ultimate therefore the perfection of wisdom is ultimate. Vajrapani! If there are those that hear this appearance of the true principal, uphold and recite it and think on these things, his buddha and bodhisattva practices all will become ultimate.

Then tathagata, the Bhagavan Vairocana who has obtained all the secret dharma essence non-conceptual elaboration, again explained the greatest with no beginning middle or end, the great bliss vajra non-empty samaya vajra dharma essence wisdom of appearance of the true principal. He said, “Bodhisattva great beings have the great desire, the greatest accomplishment therefore, they obtain the great bliss accomplishment; Bodhisattva great beings have great bliss the greatest accomplishment therefore, then they obtain all the tathagata enlightenment the greatest accomplishment; Bodhisattva great beings obtain all the tathagata's great enlightenment the greatest accomplishment therefore, they then obtain all the tathagata breaking down of maras great power, the greatest accomplishment; Bodhisattva great beings obtain all the tathagatas breaking down of maras great power the greatest accomplishment therefore, they obtain the accomplishment of the lord who is everywhere in the three worlds; Bodhisattva great beings obtain the accomplishment of the lord who is everywhere in the three worlds, therefore they obtain the clear removal without remainder from the realms, all sentient beings, while residing in the manifesting continuity, by means of their great zeal always in the place of birth and death to save, possessing all benefit and peace of mind, the greatest ultimate full accomplishment. Why is this so?

Bodhisattva the superior wise ones, up to the end of birth and death,

Always create benefits for sentient beings and do not enter nirvana.

Wisdom as well as skillful means, the wisdom to cross over, fully empowered.

All dharmas as well as all existent things, are all pure.

Desires subdue the mundane, therefore causing one to attain clear removal,

59 bhyo

60 Brahma, Narayana and Mahesvara

61 svā

62 ham

The highest level of material existence as well as bad migrations, they discipline to the last all existent things.

Like a lotus' body, intrinsically pure, not affected by impure defilement.

The essence of all desires are also like this, unsullied they benefit all beings.

The great desire obtains purity, great peace of mind with riches to spare.

In the three worlds one obtains omniscience, and are able to create solid benefits.

Vajrapani! If there are those that hear this original wisdom of appearance of the true principal and daily in the morning they recite or listens to it, they will obtain complete peace of mind and joy of the great bliss vajra non-empty samaya ultimate siddhi, they will obtain in this life all the dharmas omniscience, joy and peace. By means of the sixteen great bodhisattvas arising they obtain the tathagata's vajradhara stage.



63

At that time all the tathagatas, as well as the vajra holding bodhisattva mahasattvas all gathered together, desiring to cause this dharma not-empty and unobstructed to quickly be accomplished therefore, all praised Vajrapani saying, “Excellent, excellent! Great being! Excellent Excellent! Great peace of mind! Excellent excellent! Mahayana! Excellent excellent! Great wisdom!

You are able to expound this dharma teaching, the vajra sutra empowerment,

Holding this greatest king of teachings, all maras will be unable to ruin you.

You will obtain the greatest stage of the Buddhas and bodhisattvas, and all siddhis within a short time.”

All the tathagatas and bodhisattvas together like this finished the superior explanation, and everybody was caused to grasp quickly this accomplishment, then all were overjoyed to have received the teaching and put it into practice.

Great Bliss Vajra Non-empty True Samaya Sutra

大樂金剛不空真實三麼耶經

開府儀同三司特進試鴻臚卿肅國公食邑三千戶賜紫贈司空諡大正監號大廣智大興善寺三藏沙門不空奉 詔譯

般若波羅蜜多理趣品

如是我聞：

一時薄伽梵，成就殊勝一切如來金剛加持三麼耶智，已得一切如來灌頂寶冠，為三界主，已證一切如來一切智智，瑜伽自在，能作一切如來一切印平等種種事業，於無盡無餘一切眾生界，一切意願作業皆悉圓滿，常恒三世一切時，身語意業金剛大毘盧遮那如來。在於欲界他化自在天王宮中，一切如來常所遊處，吉祥稱歎大摩尼殿，種種間錯鈴鐸繪幡微風搖擊，珠鬘瓔珞半滿月等而為莊嚴。與八十俱胝菩薩眾俱，所謂：金剛手菩薩摩訶薩、觀自在菩薩摩訶薩、虛空藏菩薩摩訶薩、金剛拳菩薩摩訶薩、文殊師利菩薩摩訶薩、纔發心轉法輪菩薩摩訶薩、虛空庫菩薩摩訶薩、摧一切魔菩薩摩訶薩。與如是等大菩薩眾，恭敬圍遶而為說法。初中後善，文義巧妙，純一圓滿清淨潔白，說一切法清淨句門。

所謂：「妙適清淨句是菩薩位；欲箭清淨句是菩薩位；觸清淨句是菩薩位；愛縛清淨句是菩薩位；一切自在主清淨句是菩薩位；見清淨句是菩薩位；適悅清淨句是菩薩位；愛清淨句是菩薩位；慢清淨句是菩薩位；莊嚴清淨句是菩薩位；意滋澤清淨句是菩薩位；光明清淨句是菩薩位；身樂清淨句是菩薩位；色清淨句是菩薩位；聲清淨句是菩薩位；香清淨句是菩薩位；味清淨句是菩薩位。何以故？一切法自性清淨故，般若波羅蜜多清淨。金剛手！若有聞此清淨出生句般若理趣，乃至菩提道場，一切蓋障及煩惱障、法障、業障，設廣積集，必不墮於地獄等趣。設作重罪，銷滅不難。若能受持，日日讀誦作意思惟，即於現生證一切法平等金剛三摩地，於一切法皆得自在，受於無量適悅歡喜，以十六大菩薩生，獲得如來及執金剛位。」

時薄伽梵，一切如來大乘現證三麼耶一切曼荼羅持金剛勝薩埵，於三界中調伏無餘，一切義成就，金剛手菩薩摩訶薩，為欲顯明此義故，熙怡微笑，左手作金剛慢印，右手擲擲本初大金剛，作勇進勢，說大樂金剛不空三麼耶心：

「吽(引)」

爾時薄伽梵毘盧遮那如來，復說此一切如來寂靜法性現等覺出生般若理趣。所謂：「金剛平等現等覺，以大菩提金剛堅固故；義平等現等覺，以大菩提一義利故；法平等現等覺，以大菩提自性清淨故；一切業平等現等覺，以大菩提一切分別無分別性故。金剛手！若有聞此四出生法，讀誦受持，設使現行無量重罪，必能超越一切惡趣，乃至當坐菩提道場，速能剋證無上正覺。」

時薄伽梵如是說已，欲重顯明此義故，熙怡微笑，持智拳印，說一切法自性平等心：

「惡(引、重呼)」

時調伏難調釋迦牟尼如來，復說一切法平等最勝出生般若理趣。所謂：「欲無戲論性故，瞋無戲論性；瞋無戲論性故，癡無戲論性；癡無戲論性故，一切法無戲論性；一切法無戲論性故，應知般若波羅蜜多無戲論性。金剛手！若有聞此理趣，受持讀誦，設害三界一切有情，不墮惡趣，為調伏故，疾證無上正等菩提。」

時金剛手大菩薩，欲重顯明此義故，持降三世印，以蓮花面微笑而怒顰眉猛視，利牙出現，住降伏立相，說此金剛吽迦[口*邏]心：

「吽(短)」

時薄伽梵得自性清淨法性如來，復**說**一切法平等觀自在智印出生般若理趣。所謂：「世間一切欲清淨故，即一切瞋清淨；世間一切垢清淨故，即一切罪清淨；世間一切法清淨故，即一切有情清淨；世間一切智智清淨故，即般若波羅蜜多清淨。金剛手！若有聞此理趣，受持讀誦作意思惟，設住諸欲猶如蓮花，不為客塵諸垢所染，疾證無上正等菩提。」

時薄伽梵觀自在大菩薩，欲重顯明此義故，熙怡微笑，作開敷蓮花勢，觀欲不染，**說**一切群生種種色心：

「訖唎(二合、引、入)」

時薄伽梵一切三界主如來，復**說**一切如來灌頂智藏般若理趣。所謂：「以灌頂施故，能得三界法王位；義利施故，得一切意願滿足；以法施故，得圓滿一切法；資生施故，得身口意一切安樂。」

時虛空藏大菩薩，欲重顯明此義故，熙怡微笑，以金剛寶鬘自繫其首，**說**一切灌頂三摩耶寶心：

時薄伽梵得一切如來智印如來，復**說**一切如來智印加持般若理趣。所謂：「持一切如來身印，即為一切如來身；持一切如來語印，即得一切如來法；持一切如來心印，即證一切如來三摩地；持一切如來金剛印，即成就一切如來身口意業最勝悉地。金剛手！若有聞此理趣，受持讀誦作意思惟，得一切自在、一切智智、一切事業、一切成就，得一切身口意金剛性、一切悉地，疾證無上正等菩提。」

時薄伽梵，為欲顯明此義故，熙怡微笑，持金剛拳大三摩耶印，**說**此一切堅固金剛印悉地三摩耶自真心：

「噯」

時薄伽梵一切無戲論如來，復**說**轉字輪般若理趣。所謂：「諸法空，與無自性相應故；諸法無相，與無相性相應故；諸法無願，與無願性相應故；諸法光明，般若波羅蜜多清淨故。」

時文殊師利童真，欲重顯明此義故，熙怡微笑，以自劍揮斫一切如來已，**說**此般若波羅蜜多最勝心：

「菴」

時薄伽梵一切如來入大輪如來，復**說**入大輪般若理趣。所謂：「入金剛平等，則入一切如來法輪；入義平等，則入大菩薩輪；入一切法平等，則入妙法輪；入一切業平等，則入一切事業輪。」

時纔發心轉法輪大菩薩，欲重顯明此義故，熙怡微笑，轉金剛輪**說**一切金剛三摩耶心：

時薄伽梵一切如來種種供養藏廣大儀式如來，復**說**一切供養最勝出生般若理趣。所謂：「發菩提心，則為於諸如來廣大供養；救濟一切眾生，則為於諸如來廣大供養；受持妙典，則為於諸如來廣大供養；於般若波羅蜜多，受持讀誦，自書教他書，思惟修習，種種供養，則為於諸如來廣大供養。」

時虛空庫大菩薩，欲重顯明此義故，熙怡微笑，**說**此一切事業不空三摩耶一切金剛心：

「唵」

時薄伽梵能調持智拳如來，復**說**一切調伏智藏般若理趣。所謂：「一切有情平等故，忿怒平等；一切有情調伏故，忿怒調伏；一切有情法性故，忿怒法性；一切有情金剛性故，忿怒金剛性。何以故？一切有情調伏，則為菩提。」

時摧一切魔大菩薩，欲重顯明此義故，熙怡微笑，以金剛藥叉形，持金剛牙，恐怖一切如來已，**說**

金剛忿怒大笑心：

「郝」

時薄伽梵一切平等建立如來，復**說**一切法三麼耶最勝出生般若理趣。所謂：「一切平等性故，般若波羅蜜多平等性；一切義利性故，般若波羅蜜多義利性；一切法性故，般若波羅蜜多法性；一切事業性故，般若波羅蜜多事業性應知。」

時金剛手，入一切如來菩薩三麼耶加持三摩地，**說**一切不空三麼耶心：

「吽」

時薄伽梵如來，復**說**一切有情加持般若理趣。所謂：「一切有情如來藏，以普賢菩薩一切我故；一切有情金剛藏，以金剛藏灌頂故；一切有情妙法藏，能轉一切語言故；一切有情羯磨藏，能作所作性相應故。」

時外金剛部，欲重顯明此義故，作歡喜聲，**說**金剛自在自真實心：

「怛[口*賴](二合)」

爾時諸母女天，頂禮佛足，獻鈎召攝入能殺能成三麼耶真實心：

「毘欲(二合)」

爾時末度迦羅天三兄弟等，親禮佛足，獻自心：

「娑嚩(二合)」

爾時四姊妹女天，獻自心：

「[山*含]」

時薄伽梵無量無邊究竟如來，為欲加持此教令究竟圓滿故，復**說**平等金剛出生般若理趣。所謂：「般若波羅蜜多無量故，一切如來無量；般若波羅蜜多無邊故，一切如來無邊；一切法一性故，般若波羅蜜多一性；一切法究竟故，般若波羅蜜多究竟。金剛手！若有聞此理趣，受持讀誦思惟其義，彼於佛菩薩行皆得究竟。」

時薄伽梵毘盧遮那得一切祕密法性無戲論如來，復**說**最勝無初中後大樂金剛不空三昧耶金剛法性般若理趣。所謂：「菩薩摩訶薩大欲最勝成就故，得大樂最勝成就；菩薩摩訶薩大樂最勝成就故，則得一切如來大菩提最勝成就；菩薩摩訶薩得一切如來大菩提最勝成就故，則得一切如來摧大力魔最勝成就；菩薩摩訶薩得一切如來摧大力魔最勝成就故，則得遍三界自在主成就；菩薩摩訶薩得遍三界自在主成就故，則得淨除無餘界一切有情住著流轉，以大精進常處生死，救攝一切利益安樂，最勝究竟皆悉成就。何以故？

「菩薩勝慧者，	乃至盡生死，
恒作眾生利，	而不趣涅槃。
般若及方便，	智度所加持，
諸法及諸有，	一切皆清淨。
欲等調世間，	令得淨除故，
有頂及惡趣，	調伏盡諸有。
如蓮體本淨，	不為垢所染，
諸欲性亦然，	不染利群生，
大欲得清淨，	大安樂富饒，

三界得自在，能作堅固利。

「金剛手！若有聞此本初般若理趣，日日晨朝或誦或聽，彼獲一切安樂悅意大樂金剛不空三昧耶究竟悉地，現世獲得一切法自在悅樂，以十六大菩薩生，得於如來執金剛位。

「吽」

爾時一切如來，及持金剛菩薩摩訶薩等，皆來集會。欲令此法，不空無礙，速成就故，咸共稱讚金剛手言：

「善哉，善哉！大薩埵！善哉，善哉！大安樂！

善哉，善哉！摩訶衍！善哉，善哉！大智慧！

善能演說此法教，金剛修多羅加持，
持此最勝教王者，一切諸魔不能壞，
得佛菩薩最勝位，於諸悉地得不久。」
一切如來及菩薩，共作如是勝說已，
為令持者速成就，皆大歡喜信受行。

大樂金剛不空真實三摩耶經